

convictions and buy its Sunday issue.

### Sunday R. R. Labor

By a Railroad Employee.

They may be found on the railroads, street cars and with other corporations. I charge a Christian people to be indirectly the primary cause of the beginning and the continuation of such a state of affairs. We are slaves of what? Sabbath desecration. It has come to be, Violate the fourth commandment or starve. How is the Christian responsible? By using and countenancing such a practice.

But a short time ago, a minister gave over the evening service into the hands of the Young People's society, that he might start on Sunday evening for Chicago.

In order for that train to arrive at the place where this servant of God resides, on Sunday evening, it must necessarily leave its terminus on Sunday morning. Several entire train crews are ordered into service; telegraph operators must be at their key to keep track clear, and trains apart; ticket agents must be on duty to sell tickets; and throughout the entire system of that road hundreds of men worked on Sunday as on any other day to carry that Christian to his destination.

I hear it said, the train would have been run just the same. This is the lie Satan puts into the Christian's mouth. You and I know trains, street cars, etc., are run to put money into the stockholders' pockets. Did not professing Christians patronize Sunday trains they would never be run.

What is the cure? Practical Christianity. God's people may pray continuously until the breath leaves the body, and the shriek of the steam car whistle and the clanging of the street car bell will mingle with their prayers on Sunday.

There is too much of that kind of religion now. All for self! "Oh, Lord! Save me, and my wife, and my children, and I shall be grateful and serve thee!" Don't try to dodge it. It's true, only too true. Think of others.

Well, what is the cure? Organized Christian work. First. Public sentiment aroused from the pulpit, awakening the people out of their slumber, to a realization that God will hold them responsible.

Second. The forming of non sectarian organized bodies, pledging themselves to refrain from all kinds of enjoyment or convenience that deprives a fellow man of his Sabbath, and the withdrawal of all from any Sunday breaking corporation, and the bestowing of this patronage upon that corporation first giving positive proof of a strict Sabbath observance.

It will work, for God will make it a success, and a million men will be freed from the soul blighting curse of Sunday labor. The secular press with its railway advertising patronage, and passes, does not dare to lift its voice against this flagrant wrong; and unless the Christian press does so soon God will blight their fair prospects, and justly too.

This may seem a very serious charge to bring against a Christian people, but it is true.

Again I reiterate, the church of to-day is partly responsible for myself and a million of my brothers laboring on Sunday at the risk of our souls' salvation.

### The Themes of the Conference on Missions

Those who study in amazement the programme which has been published for the Conference on Missions should pause to consider the nature of the gathering. The Conference is Ecumenical; it brings together representatives of a great number of Missionary Societies from a great many countries.

Moreover it is a conference on Missions; that branch of church work which includes or touches almost every topic of practical interest to man.

Now no man can study and digest in a single week all the themes in an Encyclopedia. No one mind can compass without dementia all details essential to be handled in so cosmopolitan and so rare a gathering. The arrangement of the programme is the salvation of the intellect of those attending it. There are sixteen general meetings where the greatest topics will be discussed and where men will naturally look for the loftiest of the results of the gathering. Then there are fifty meetings for the discussion of details falling under or suggested by one or the other of these general topics. Of these fifty meetings each person must select those which will be most helpful to his own department of work. It is not the fifty meetings but those which each one elects to attend which will form the whole strain upon the mind of the audience. Out of the whole sixty-six meetings of the Conference, it is physically impossible for any one to attend more than twenty four. Hence the sense of bewilderment on reading over the programme may be relieved by eliminating the forty two meetings which each one must decide that he cannot attend.

It is not strange that those now first presented with the scope of a general Conference on Missions should feel surprise or even alarm. But fear is groundless that the programme is going to overwhelm the Conference by its diversity. If there were ground for such a fear, no General Conference of Missionary Societies could ever be held, and the valuable book for reference and after study which will embody the reports of these meetings, could never be written.

### THE LESSON OF THE WINDOW

BELLE M. BRAIN

One wintry day when the sunshine was unusually bright and clear I had occasion to consult my physician, whose office is directly opposite to our church.

"I have just seen a great phenomenon of nature," the doctor said, with a suspicious twinkle in his eye. "The sun is shining directly into my laboratory; which, as you know, has north windows only. Come and see it for yourself."

Sure enough, there was a great patch of pale sunshine on the floor, and it certainly did come in at the north window. But, as I at once discovered, it was reflected light from a window opposite. It was just our dear old church letting her light shine! Somehow my heart was glad at the thought.

The window reflecting the light, a large rectangular one high up in the tower, was divided into eight panes, six of which were in fairly good condition. Of the remaining two, one was broken out entirely, the other badly smeared with paint. In the flood of sunshine on the floor were two telltale patches corresponding to these defective panes—one wholly dark, the other dim and mottled.

The lesson was a strong one. The window with its panes was typical of our churches with their members. Some are shining brightly, reflecting the blessed light of the Sun of Righteousness; some, having broken away from their places in God's house, are shining not at all; others, their lives all marred with inconsistency and open sin, are giving forth but a dim and feeble light.

The lesson is applicable to our Sunday-schools as well as to our churches. Many and many a scholar has dropped out of the ranks, and many of those in the ranks are not living fully consecrated lives.

One day last summer the trustees of the church woke up to the fact that this window needed repairing. They replaced the broken pane, thoroughly scoured the one so smeared with paint, and cleaned and polished all the rest. The reflected sunshine in the doctor's office across the way is brighter now, and in it are no dark spots at all.

Perhaps, like the window, your class needs repairing. If so, will you not strive, with God's help, to bring back the missing ones; strengthen the half-hearted ones, and urge the faithful ones to be ever growing in grace and beauty? Do not rest until every member is in his place, shining brightly for Jesus, reflecting his light and glory on all the world round.

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